16: Great Britain Admiralty -- 115 G-3 (no date) 1920 Yakut
116, 484, 609

"They [RCH: the Yukaghir] are hospitable to a fault, a fact which is known by their neighbours the Yakuts, who make protracted stays among them and eat up their fish."

16: Great Britain Admiralty --163 G-3 (no date) 1920 Yakut
116, 101, 131, 174

"The Yakuts occupy the valley of the Lena for almost its entire length: in the north they extend from the Khatanga to the Kolima, in the south from the sources of the Vilyui to the Sea of Okhotsk.

They call themselves Sokha or Sakhor: there is still in the neighbourhood of Minusink a Tartar tribe called Sekho, who may have retained the name from a time anterior to the northward migration of the Yakuts. They owe their name Yakut to their Tungus neighbours who call them Yako or Yakot. One branch is found between the Yenisei and Khatanga Rivers in the Government of Yeniseisk, who are known as Dolgans or Tolgans: they are a fishing, nomadic folk."

16: Great Britain Admiralty --163 G-3 (no date) 1920 Yakut
116, 144, 197

"The Yakuts belong to the Turkic branch of the Ural-Altaic stock, and their language presents close resemblances to that of the Turks. There is a Yakut grammar by Boethlingk (published in 1851)."

16: Great Britain Admiralty --163-164 G-3 (no date) 1920 Yakut
116, 162, 177

"Including the Dolgans, they are computed at 226,739, of whom 113,330 are males. Their marriages are fertile, with an average of about ten to a family, but less productive as one goes north. They are increasing in numbers and absorb a large number of Russian settlers, who learn their language and adopt their customs."

16: Great Britain Admiralty --164 G-3 (no date) 1920 Yakut
116, 174

"They were expelled from the Baikal region about the thirteenth century by the Mongol Buryats, and driven northwards. They had to go far north to escape the depredations of their Tungus neighbours, but they have now proved themselves considerably their superiors, and their settlements are extending south again, while the Tungus are giving way before their superior civilization. The Cossacks found them in 1620, at a time when they were the prey of internal dissensions."

16: Great Britain Admiralty -- 164 [2] G-3 (no date) 1920 Yakut
116, 621, 61

" They are divided into uluses, naslegs, and aga-usa (clans). [RCH: the aga-usa are patrilinear sibs; the naslegs are phratries; and the uluses are sub-tribes] Over the ulus, the biggest division, presides the golovà with an uprava, a kind of police court; several naslegs go to make up the ulus: they are administered by a district council under a district elder called kujas. The nasleg consists of from one to thirty clans, the clan sometimes being composed of a few individuals, sometimes of several hundreds. The council of elders of the clan, which used to decide all legal and economic questions was called ogonyor. "

16: Great Britain Admiralty --164 [3] G-3 (no date) 1920 Yakut
116. 651, 177.65 Russia
636.65

" The Russians used to tax the Yakuts in furs; now they tax them in coin. A poll-tax of 4 roubles is or was levied on them, the richer among them paying income tax as well".

16: Great Britain Admiralty --164 [4] G-3 (no date) 1920 Yakut
116, 614, 627

" The clans were originally very large, when the Yakuts owned great herds of horses; now that cattle-rearing predominates, the herds and the clans have become smaller. A clan by its own laws is responsible for the crimes committed by its members; sometimes one clan makes an alliance with another, celebrated by joint sacrifice and festival (ysyakh). Marriage-gifts are also a symbol of reconciliation between clans, and compensation for damage done in their feuds."

16: Great Britain Admiralty --164 - 165 G-3 (no date)1920 Yakut
116, 142, 177, 301

"The Yakuts differ from one another in physique more than any other Turkic or Mongol people. Those that are well-off and can get enough to eat are from 5 ft. 10 ins. to 6 ft. tall: they are well-proportioned with good chest-measurement, and are robust [165] and active; but in the north, owing to severity of climate and badness of food, we find a very different type: they are below medium height, with a sickly complexion, and unlike most Yakuts, are indolent. Ordinarily they are thick-set, robust, and muscular. They have black wiry hair, which the men cut close to the head, except the Shamans who grow it long and tie it up behind, dark and elongated eyes, broad flat noses, narrow foreheads, small round heads (the men's faces are long, the women's oval), little beard. The women are somewhat ungainly, and do not add to their attractions by the paint and excessive ornament that they affect, and the adoption of European costume still further diminishes their charms."

16: Great Britain Admiralty --165 G-3 (no date) 1920 Yakut
116, 181, 191, 426, 533

"The mode of speech of the Yakuts is slow, disconnected and abrupt. They are described as good-tempered, orderly and hospitable, with more energy than their countenances suggest. They are capable of enduring a long strain, and are patient under privation; but they lack independence, and need stimulus: it is said of them: 'the more you beat them, the better they work.' They are apt to fall into debt, mostly to their own fellow-countrymen, for the more enterprising among them have earned the reputation of being the Jews of Siberia. They are fond of noise, song and dance; their improvised songs have deadly monotony as they consist of eternal repetitions of one phrase."

16: Great britain Admiralty --165 [2] G-3 (no date) 1920 Yakut
116, 804

"They measure distance in terms of time; for instance a kess is the distance done in the time it takes a kettle to boil, a sufficiently elastic term."

16: Great Britain Admiralty --165 [3] G-3 (no date) 1920 Yakut
116, 153, 513, 524

"They are passionately fond of cards; when giving their horses rest on their journeys, they instantly produce their cards, and are ready to stake anything. They are great eaters and drinkers, great smokers of tobacco, and extraordinarily fond of sleep. They are probably the most intelligent of the Siberian native tribes, though the Buryats are better educated."

16: Great Britain Admiralty -- 165- 166 G-3 (no date) 1920 Yakut
116, 237. 439, 532

"They carve figures of human beings which they fashion out of mammoth-tusks: but these are rigid and lifeless, with only an outward resemblance to what they represent, and much inferior to those of the Koryaks. Even these [166] specimens of their plastic art are rare and merely made for commercial purposes, to sell to the Russians. They take no pleasure in them themselves."

16: Great Britain Admiralty - - 166 G-3 (no date) 1920 Yakut
116, 231, 243

"Their principal occupations are looking after horses and cattle: the former has been their industry for a very long time, the latter has been more recently adopted. They also hunt and fish, and search for fossil-ivory. Cereals have been introduced into their country and are becoming acclimatized."

16: Great Britain Admiralty -- 166 [2] G-3 (no date) 1920 Yakut
116, 325

"They smelted the iron-ore of the Vilyui valley long before the Russians came, and they manafacture their own tools. Yakut steel is very flexible, but very good. "

16: Great Britain Admiralty --166 [3] G-3 (no date)1920 Yakut
116, 231, 361, 576, 825

" They have only lately begun to breed dogs. They regard the dog as an unclean animal, and as having no kut (soul); they are harsh to their dogs; it is a gross offence against good manners to introduce a dog into a Yakut's house 'because of the evil spirits that sit on its tail'. Their habit of horse-breeding led to them setting the yurtas at a considerable distance from one another, because it was necessary to have plenty of pasturage for their big herds; if they had exhausted the pasturage near home, it would have been necessary to send the horses a long way, which would have meant risk from the negligence or dishonesty of the keepers."

16: Great Britain Admiralty -- 166-167 G-3 (no date) 1920 Yakut
116 237, 372, 415

"Their winter dwellings are yurtas made of logs: the doors are made of raw hides, the walls of logs or wicker, caulked with cow-dung and flanked with banks of earth to the height of the windows. In place of glass they have in the windows either skins or sheets of ice which are kept in place by slanting poles, and frozen afresh into their positions at intervals by pouring water round the edges. The roofs are flat and covered with earth. The door faces east, and is protected by projecting boards. Inside the yurta is divided into two 'apartments' : one is for the cattle, the other divided into sections for the family. In the middle is a round chimney made of wood, but guarded against risk of fire by a thick covering of clay. In this chimney are placed cross-beams, from which they hang their kettles and pots. Their chief cooking utensil is a large iron pot; this was so [167] valuable when the Russians invaded their teritory that the price demanded for it was as many sable-skins as would fill it. In the summer they live in conical tents of birch-bark; the poles of which these are made are about 20 ft. long, united at the top; these are covered with pieces of flexible birch- bark, 'handsomely worked along the edge with horsehair thread.'"

16: Great Britain Admiralty -- 167 G-3 (no date) 1920 Yakut
116, 177, 291

"The Yakuts are capable of standing extreme cold, and are found going about in very light attire in winter, while their children sport naked in the snow. Their costume differs less in the various seasons than that of other Siberian peoples. Those who live in the Okhotsk region have partly adopted Russian costume, and partly retained the native dress —the kukhlyanka and tarbass. They also wear the sarafan (a long overcoat without sleeves), but not the ornamented cloak (made of fur of special cut) and the beaver cape, of which their compatriots in the Yakutsk region are so proud. Their breeches come only down the thigh, and they have long boots (farri) which come above the knee. Their summer-dress is the robashka (overshirt) and balachon (blouse); in winter they wear costumes of skins. The women are adept in making up fur-garments. Their dress only differs from that of the men by its greater length and ornamentation."

16: Great Britain Admiralty -- 167 [2] G-3 (no date) 1920 Yakut
116, 222, 252, 262

"The principal food of the Okhotsk Yakuts is dried fish; the inland tribes eat horse-flesh with avidity: they prefer it to beef, and rarely kill oxen for food. One special dish of theirs is called tar: it is a mixture of meat, fish, various roots, grass and the under-bark of spruce, fir, or larch, pounded in a mortar, this is put into skimmed-milk mixed with water to which is added a little flour (when available), and the whole is boiled into a kind of porridge. They gather their bark harvest in spring, when the sap is rising. Their special intoxicant is kumis (fermented mare's milk); they also drink large bowls of melted butter. Another of their delicacies is jelly extracted from reindeer-horns and flavoured with pine-bark. They collect huge quantities of berries and cedar-cones for food. They are also great consumers of tea."

16: Great Britain Admiralty -- 168 G-3 (no date) 1920 Yakut
116, 177, 582, 836, 614

"The clans consist of blood relations. Their marriages are exogamous, but the influence of their neighbours, the Yukaghir, has led the Artic Yakuts to introduce endogamous marriage, and the frequent sexual relations that take place before marriage are always endogamous."

16: Great Britain Admiralty -- 168 [2] G-3 (no date) 1920 Yakut
116, 165, 583, 595, 854

"The marriage ceremony contains an exchange of gifts, the bridegroom brings kalym, the bride anna (dowry). When the Cossacks came, they found polygamy general, owing no doubt to the nomadic character of the people, the Yakut having a wife in every pasture; but this is not much practiced now, partly because the high price of the kalym is a deterrent, partly because girls die more frequently than boys in infancy, as they are not so carefully tended."

16: Great Britain Admiralty -- 168 [3] G-3 (no date) 1920 Yakut
116, 554, 764

"When an important man is buried his best horse is killed and eaten, and the head and hide in one piece are set up as a memorial. In the case of a woman a cow takes the place of a horse."

16: Great Britain Admiralty--168 [4] G-3 (no date) 1920 Yakut Russia
116, 771, 776, 825, 177.77,
636.77

"The Yakuts have been nominally Christian since the beginning of the eighteenth century, when the Tsar declared that they had merited this privilege, of which many of them remained absolutely unconscious. They go to church, but have a very hazy idea of their nominal religion. Their native chief god is Tangra. They have also many malevolent spirits, who are distinguished by the names of colours; cattle and horses are sacred to the spirit whose colour they bear."

16: Great Britain Admiralty -- 168 [5] G-3 (no date) 1920 Yakut
116 183, 264, 574, 782

"They have many customs and superstitions. No woman other than the hostess may give anything to eat or drink to a male stranger before the fire-place, but must walk round the chimney to present it. It is wrong to wash plates; such waste will produce scarcity;earthern vessels are cleaned by being burnt; it is not felt then that anything is wasted because the food thus consumed is an offering to the fire, which also receives a small spoonful as an offering of thanks."

16: Great Britain Admiralty -- 168 [6] G-3 (no date) 1920 Yakut
116, 551

"Every Yakut has two names, by one of which he is never called."

16: Great Britain Admiralty --225 G-3 (no date) 1920 Yakut
116 756

"Shamans are of various kinds. Among the Chukchee there are three kinds of professional shamans: the first practise ecstatic ravings, the second foretell the future as prophets, the third utter incantations; these last again are subdivided into good and bad, and are distinguished by their red and black coats respectively. With the Yakuts they are divided into Great, Middle and Little Shamans in accordance with the degree of their powers; the first has his ämägyat [RCH: accompanying shaman spirits] from Ai Toion himself; the second has ämägyat, but it is not of so powerful a kind; the third has nothing that deserves the name of ämägyat, but is only an abnormal neurotic person, 'who can cure trifling illnesses, interpret dreams, or frighten small devils away'. Originally among the Yakuts there was more of woman-shamanism, as among the Palaeo-Siberian tribes."